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held to be largely imaginary. The originality of the β text is accepted, so Luke appears personally on the scene as early as Acts 11:25. Zahn almost entirely fails to relate himself to the investigation which has been going on steadily in this field for the last half-century. To say that "Matthew's dependence on older written sources cannot be demonstrated," and that "evidence convincing to one who does not already believe the point proved has not been produced," is not an adequate reason for setting aside some of the best attested results of synoptic study today.

The books traditionally connected with the name of John are all treated as genuine works of the apostle, and are assigned to the years 80-95. The distinct style of Revelation is explained by the unique circumstances of the writer: here he wrote as a Christian prophet under the special inspiration of the spirit, while he composed the gospel and epistles in a more normal state of mind. In this connection we recall a comment of one of Zahn's German contemporaries to the effect that if this be true John did a better piece of work than the spirit did. No real contradictions between the Fourth Gospel and the Synoptics is admitted, not even is it conceded that they differ in their representations of the day of the week on which Jesus was crucified. Though reproducing the discourses of Jesus with freedom, for essential historical truth John is thought to be more reliable than any other gospel.

To say the least, it is unfortunate that Zahn's treatment does not better represent the results of modern scholarship in this field of New Testament study. This is all the more regrettable in a work now prepared distinctly for English readers, inasmuch as comprehensive discussions of the subject are scarce in this language. Moreover the defensive attitude of the writer tends to divert attention from some more important matters. We venture to suggest that the kind of introduction most needed today is a work that will aim primarily to give the reader an insight into the religious life and spirit of the age which produced the New Testament literature. This is the only type of *introduction* that is likely to issue in an appreciative *acquaintanceship*.

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STUDIES IN THE NEW TESTAMENT

More than half a century ago Holtzmann was a pupil of Rothe and Vatke and learned then the principles which he has ever since used in his assiduous study of the New Testament. His publications on New Testament literature and theology have long been among the most stimulating and useful of the helps accessible to students. All must share with him

the gratification which he himself expresses at the appearance of this new edition of his commentary on the Johannean literature.¹ As Holtzmann suggests in the preface, this revision would hardly have been undertaken if Bauer had not been persuaded that the general viewpoint and positions of the earlier editions were in accord with present-day New Testament science. Few radical modifications have been found necessary.

The present edition contains the New Testament text in a translation which strives to be as nearly literal as will be compatible with clearness. The text is printed at the top of the page with notes beneath, and a neat pleasing page is the result. The translation was added at the request of the publisher and contributes much to the value of the work.

Into both the chapters of the introductory material and the notes on the text fuller and more satisfactory references to ancient writers have been inserted. But the chief task which the collaborator has essayed has been to bring the volume up abreast of present discussion of Johannean literature. Some of the most significant work on the Fourth Gospel and the Apocalypse has been done since the second edition of the commentary appeared in 1893. Bauer has carefully studied these discussions of the last fifteen years and introduced copious references to them throughout the volume. In the chapters on introduction new sentences, new paragraphs, and in two instances new sections, one on the authorship and the other on the purpose of the gospel, have been added. The notes have been frequently revised in phraseology and in some places have been entirely rewritten. By these additions and changes we have not only a digest of the present position and trend of scientific study of Johannean literature, but also abundant references for the study of the conditions under which it grew.

The section on the authorship of the gospel has been thoroughly revised and considerably enlarged. It is now held that the gospel neither is nor pretends to be the work of the apostle John. The writer of it clearly distinguishes himself from the one "who bears witness of these things." In the opinion of Bauer, the evidence is very early that the apostle John died in Palestine, and that a John the elder lived in Ephesus. The question of the relation of this John the Presbyter to the Fourth Gospel has never received a satisfactory answer. But it can be asserted with confidence that the apostle is neither the John of Asia nor the Evangelist.

In the new section on the purpose of the gospel it is declared to be no

¹ *Handkommentar zum Neuen Testament*. Vierter Band. Evangelium, Briefe und Offenbarung des Johannes. Bearbeitet von H. J. Holtzmann. Dritte neu-bearbeitete Auflage, besorgt von Walter Bauer. Tübingen: Mohr, 1908. xiii + 504 pages. M. 9.75.

polemic against Gnosticism for that atmosphere and spirit is all but entirely wanting. Nor is it directed against a John-the-Baptist cult for no reference that can be so interpreted is to be found after the third chapter. It is the Judaism of his own time against which the Evangelist directs his argument. The questions discussed in the gospel are not those with which Jesus had to deal in his conflict with Judaism, but they belong to the Judaism which was contemporary with the Evangelist. The differences between the gospel and the First Epistle are such as to indicate a period of time intervening if not a difference of authorship. The balance of evidence is against the priority of the epistle. The first (as well as the second and third epistles which belong together in purpose and time), is an antidocetic polemic.

In reference to the Apocalypse the work of Gunkel is recognized as of great value. He has given strong emphasis to the fact that for a proper study of the Apocalypse the history of religion must be supplemented by a careful study of political and literary history. The partition hypothesis has been successfully opposed. The Apocalypse is a work of art from beginning to end and not at all a loose compilation. Its relation to the other apocalyptic writings is still an open question. But it is at any rate folly to exempt it from the principles which control the interpretation of apocalypses in general. It is not an understanding of modern history, but rather acquaintance with the history of thought and life antecedent to and contemporary with the Apocalypse that gives us the key to its interpretation. The effort to find in it a description of modern situations and movements is rightly and sufficiently characterized as "wild exegesis." The section on the history of the interpretation of the Apocalypse is informing and useful.

The revision has been intrusted to capable hands. The volume has been improved in many ways. The mechanical features have been made more acceptable to English eyes. Even in so minor a matter as the arrangement of bibliography this is apparent. Bauer has brought the book up to date and greatly enhanced the value of an already useful work.

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RELATION OF THE APOSTLE PETER TO ROME

The aim of Professor Guignebert's book,¹ which is to test the solidity of the Roman claims regarding Peter, may well have an interest in his French environment that it hardly has in ours. In our Protestant world

¹ *La primauté de Pierre et la venue de Pierre à Rome. Etude critique* par Ch. Guignebert, Chargé de Cours d'histoire ancienne du Christianisme à l'Université de Paris. Paris: Nourry, 1909. xvi + 379 pages. Fr. 6.